EXEGESIS OF THE APOCALYPSE OF SAINT JOHN, CHAPTER IV

聖若望宗徒默示錄第四章之釋義

《啟示錄》第四章詳盡釋經

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I. INTRODUCTION 導論

The fourth chapter of the Apocalypse (Ἀποκάλυψις Ἰωάννου) marks a pivotal transition in the divine revelation given to the Holy Apostle and Evangelist John the Theologian. Having concluded the letters to the seven churches of Asia, the Seer is now caught up into the heavenly throne room, where he beholds the uncreated glory of God—the vision that becomes the liturgical and theological foundation for all subsequent apocalyptic events.

《默示錄》(天啟錄)第四章標誌著聖使徒若望神學家所受神聖啟示的關鍵轉折。在完成對亞細亞七教會的書信之後，先見者被提至天上的寶座聖殿，在那裡他瞻仰了上帝的非受造榮光——這一異象成為此後一切末世事件的禮儀學與神學基礎。

This exegesis draws upon the Koine Greek critical text, the Syriac Peshitta (ܦܫܝܛܬܐ), the rare Hebrew manuscript British Library MS Sloane 273, the Jingjiao (景教) Nestorian Chinese scriptures, and the patristic witness of the undivided Church.

本釋經文引用科因希臘文(Koine Greek)校勘本、敘利亞文《別西大》(ܦܫܝܛܬܐ)、大英圖書館稀見希伯來文手稿 MS Sloane 273、景教中文經典，以及未分裂教會之教父見證。

II. VERSE-BY-VERSE EXEGESIS 逐節釋義

VERSE 1 第一節

The Open Door in Heaven 天上敞開之門

Koine Greek (Textus Receptus / Stephanus 1550):

> Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγουσα· Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

Transliteration: *Meta tauta eidon, kai idou thyra ēneōgmenē en tō ouranō, kai hē phōnē hē prōtē hēn ēkousa hōs salpingos lalousēs met' emou legousa: Anaba hōde, kai deixō soi ha dei genesthai meta tauta.*

Translation: "After these things I saw, and behold, a door having been opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying: Come up here, and I will show you what things must come to pass after these."

此事之後我觀看，且看哪，天上有一扇已經開了的門，我先前所聽見如吹角者對我說話的那初次的聲音說：「你上到這裡來，我要將此後必成之事指示你。」

Syriac Peshitta (ܓܠܝܢܐ ܕܝܘܚܢܢ / Gelyānā d-Yōḥannān):

> ܒܬܪ ܗܠܝܢ ܚܙܝܬ ܘܗܐ ܬܪܥܐ ܦܬܝܚ ܒܫܡܝܐ. ܘܩܠܐ ܩܕܡܝܐ ܗܘ ܕܫܡܥܬ ܥܡܝ ܐܡܪ ܗܘܐ: ܣܩ ܠܗܪܟܐ ܘܐܚܘܝ ܠܟ ܗܢܝܢ ܕܙܕܩܢ ܠܡܗܘܐ ܒܬܪ ܗܠܝܢ.

Transliteration: *Bātar hālēyn ḥzīt, w-hā tar'ā ptīḥā ba-šmayyā. W-qālā qadmāyā haw d-šem'et ayk šīpūrā da-mmalel 'amī āmar hwā: Saq l-hārkā w-eḥawwē lāk hānēyn d-zādqān l-mehwā bātar hālēyn.*

Translation: "After these things I saw, and behold, a door opened in heaven. And the first voice which I had heard, like a trumpet speaking with me, was saying: Come up here and I will show you those things which are fitting to come to pass after these."

此後我觀看，且看哪，天上有門開著。先前我所聽見的那第一個聲音，如同號角對我說話，乃是說：「上到此處來，我要將此後當有之事指示你。」

Hebrew MS Sloane 273 (British Library, 17th century manuscript):

The manuscript of Revelation in MS Sloane 273 does not preserve a continuous text of Chapter 4 in the extant folios, but the vocabulary and style of the manuscript as witnessed in Chapter 1 provides key terminological parallels. The manuscript uses:

- **שָׁמַיִם** (*shamayim*) for "heaven"
- **קוֹל** (*qol*) for "voice"
- **חֲצֹצְרָה** (*ḥatzotzerah*) for "trumpet" (cf. Rev 1:10 in the manuscript: חֲצֹצְרָה כְּמוֹ / *k'mo ḥatzotzerah*)

MS Sloane 273 手稿中的啟示錄並未完整保存第四章的連續經文，但根據其第一章所見之詞彙與風格，提供了重要的術語對照。手稿使用 שָׁמַיִם（shamayim，天）、קוֹל（qol，聲音）、חֲצֹצְרָה（ḥatzotzerah，號角/角聲）。

From the manuscript's Revelation 1:8, the Tetragrammaton is preserved with full vowels:

> אֲנִי הָאָלֶף וְהַתָּו אֹמֵר **יְהוָֹה** הָאֱלֹהִים

Transliteration: *Ani ha-aleph v'ha-tav omer **Yehovah** ha-Elohim*

Translation: "I am the Aleph and the Tav, says YHVH the God."

「我是阿列夫與塔烏，耶和華上帝如此說。」

This is significant because the "voice" speaking from the open door in Rev 4:1 is identifiable as the same divine speaker—the eternal "I AM" (הוֹיֶה / *hoyeh*) of the manuscript.

此處意義重大，因為啟示錄四章一節中從敞開之門說話的「聲音」，可辨識為同一位神聖的說話者——手稿中永恆的「自有者」（הוֹיֶה / hoyeh）。

景教 **(Jǐngjiào / Nestorian) Citation:**

From the《大秦景教流行中國碑》(*Dàqín Jǐngjiào Liúxíng Zhōngguó Bēi*, "Stele of the Luminous Religion of Daqin Spreading in China," erected 781 AD, Xi'an):

> 「惨若常然真寂，先先而無元；窅然靈虛，後後而妙有。」

Translation: "There is the True Stillness of the Constant-So, prior to all prior things and without origin; the Profound Spiritual Void, after all after things and wondrously existent."

「恆常真實之寂靜，先於一切先而無始無元；深邃靈性之虛空，後於一切後而妙有存在。」

And further:

> 「判十字以定四方，鼓元風而生二氣，暗空易而天地開。」

Translation: "He set the Cross to determine the four quarters, stirred the Primal Wind to produce the two breaths, the dark void was transformed and heaven and earth were opened."

「以十字架定四方，鼓動元始之風以生二氣，暗空轉化而天地開闢。」

This phrase「天地開」(*tiān dì kāi*) parallels the Greek θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ—the opening of the heavenly realm to the visionary.

此「天地開」一語，與希臘文 θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ（天上已開的門）相呼應——天界向先見者敞開。

Patristic Commentary 教父釋義**:**

Saint Andrew of Caesarea (Ἀνδρέας Καισαρείας, 6th–7th century), in his *Ἑρμηνεία εἰς τὴν Ἀποκάλυψιν* (Commentary on the Apocalypse), writes:

> Ἡ θύρα ἡ ἀνεῳγμένη ἐν τῷ οὐρανῷ τὴν τῶν ἀποκρύφων ἀποκάλυψιν σημαίνει, ἢ τὴν εἰς οὐρανοὺς ἀνάβασιν τοῦ θεολόγου κατὰ θεωρίαν.

Transliteration: *Hē thyra hē aneōgmenē en tō ouranō tēn tōn apokryphōn apokalypsin sēmainei, ē tēn eis ouranous anabasin tou theologou kata theōrian.*

Translation: "The door opened in heaven signifies the revelation of hidden things, or the ascent of the Theologian into the heavens according to contemplation."

「天上已開的門，象徵隱秘之事的啟示，或神學家藉觀照而升入諸天。」

VERSE 2 第二節

The Throne Set in Heaven 天上安設的寶座

Koine Greek:

> καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος.

Transliteration: *kai eutheōs egenomēn en pneumati; kai idou thronos ekeito en tō ouranō, kai epi tou thronou kathēmenos.*

Translation: "And immediately I was in the Spirit; and behold, a throne was set in heaven, and One sitting upon the throne."

我立刻在聖靈裡；且看哪，天上安設了一個寶座，有一位坐在寶座上。

Syriac Peshitta:

ܒܟܝܢ ܟܘܪܣܝܐ ܕܒܫܡܝܐ ܘܥܠ ܟܘܪܣܝܐ ܝܬܝܒ

Transliteration: *W-meḥdā hwīt b-rūḥ, w-hā kursyā sīm ba-šmayyā, w-'al kursyā yātev.*

Translation: "And immediately I was in the Spirit, and behold, a throne was set in heaven, and upon the throne One sitting."

我立刻被靈感動，且看哪，天上安設了座位（ܟܘܪܣܝܐ / kursyā），寶座上有一位坐著。

The Syriac term ܟܘܪܣܝܐ (*kursyā*) corresponds to the Hebrew **כִּסֵּא** (*kisse'*) used in MS Sloane 273 (cf. Rev 1:4: אִסְכָּיו אִו / "his throne").

敘利亞文 ܟܘܪܣܝܐ（kursyā）對應 MS Sloane 273 中的希伯來文 כִּסֵּא（kisse'，寶座）。

Patristic Commentary:

Saint Victorinus of Petovium († c. 304), the earliest Latin commentator on the Apocalypse, writes in his *In Apocalypsin*:

> "Thronus positus in caelo, sedes est iudicii Dei. In quo sedet, est Deus Pater omnipotens."

Translation: "The throne set in heaven is the seat of the judgment of God. He Who sits upon it is God the Father Almighty."

「天上所安設的寶座，乃是上帝審判之座。坐在其上者，是全能的天主父。」

Saint Cyril of Jerusalem († 386), in his *Catechetical Lectures* (Κατηχήσεις), Lecture 15.27, speaking of the divine majesty:

> Ἐν τοῖς οὐρανοῖς θρόνος αὐτοῦ· ὁ οὐρανὸς οὐ χωρεῖ αὐτόν, ἀλλ' αὐτὸς τὸν οὐρανὸν χωρεῖ.

Transliteration: *En tois ouranois thronos autou; ho ouranos ou chōrei auton, all' autos ton ouranon chōrei.*

Translation: "In the heavens is His throne; heaven does not contain Him, but He contains heaven."

「祂的寶座在諸天之上；不是天包容祂，而是祂包容天。」

VERSE 3 第三節

The Appearance of the One Who Sits 坐者之形象

Koine Greek:

> καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει σμαραγδίνῳ.

Transliteration: *kai ho kathēmenos ēn homoios horasei lithō iaspidi kai sardinō; kai iris kyklothen tou thronou homoia horasei smaragdinō.*

Translation: "And He Who was sitting was like in appearance to a jasper stone and a sardius; and a rainbow was around the throne, like in appearance to an emerald."

那坐著的，看來好像碧玉和紅寶石；又有虹圍繞著寶座，看來好像綠寶石。

Syriac Peshitta:

> ܘܕܝܬܝܒ ܐܝܟ ܕܡܘܬܐ ܕܚܙܘܬܐ ܕܟܐܦܐ ܕܝܫܦܐ ܘܣܪܕܘܢ ܘܩܫܬܐ ܕܥܢܢܐ ܕܗܕܪܘ ܕܟܘܪܣܝ ܕܡܘܬ ܚܙܐ ܕܙܡܪܓܕܐ

Transliteration: *Wa-d-yātev ayk d-mūtā d-ḥezwā d-kīpā d-yašpeh wa-d-sārdōn, w-qeštā da-'nānā da-ḥdārawhy d-kursyā d-mūt ḥezwā da-zmaragdē.*

Translation: "And He Who was sitting was like the appearance of a vision of a jasper stone and of sardion, and a bow of cloud around the throne, like the appearance of emerald."

那位坐著的，好像碧玉（ܝܫܦܐ / yašpeh）和紅瑪瑙之石的異象；寶座四圍有雲虹（ܩܫܬܐ ܕܥܢܢܐ / qeštā da-'nānā），好像綠寶石的異象。

Note the Syriac ܩܫܬܐ ܕܥܢܢܐ (*qeštā da-'nānā*, "bow of cloud"), which makes explicit the connection to the covenantal rainbow of Genesis 9:13—an exegetical expansion absent from the Greek ἶρις alone.

注意敘利亞文 ܩܫܬܐ ܕܥܢܢܐ（qeštā da-'nānā，「雲之虹」），明確地連結了創世記九章十三節的盟約彩虹——此為希臘文 ἶρις（虹）所未明言的釋經擴展。

Patristic Commentary:

Saint Gregory the Theologian (Γρηγόριος ὁ Θεολόγος, †390), in his *Second Theological Oration* (Oration 28), contemplating the unknowability of the divine essence:

> Εἶδεν Ἠσαΐας Κύριον Σαβαὼθ καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, κεκυκλωμένον ὑπὸ τῶν ἑξαπτερύγων Σεραφίμ.

Transliteration: *Eiden Hēsaias Kyrion Sabaōth kathēmenon epi thronou hypsēlou kai epērmenou, kekyklōmenon hypo tōn hexapterygōn Seraphim.*

Translation: "Isaiah saw the Lord of Sabaoth sitting upon a high and exalted throne, encircled by the six-winged Seraphim."

「以賽亞看見萬軍之主坐在高而崇的寶座上，六翼的撒拉弗環繞著祂。」

This parallels the vision of Revelation 4, demonstrating the continuity of the Old Covenant theophany (Isaiah 6) with the New Covenant apocalypse.

此與啟示錄第四章的異象平行，展示了舊約神顯（以賽亞書第六章）與新約天啟之間的連續性。

VERSE 4 第四節

The Twenty-Four Elders 二十四位長老

Koine Greek:

> καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

Transliteration: *kai kyklothen tou thronou thronoi eikosi kai tessares; kai epi tous thronous eidon tous eikosi kai tessaras presbyterous kathēmenous, peribeblēmenous en himatiois leukois, kai eschon epi tas kephalas autōn stephanous chrysous.*

Translation: "And around the throne were twenty-four thrones; and upon the thrones I saw the twenty-four elders sitting, clothed in white garments, and they had upon their heads golden crowns."

寶座四圍又有二十四個座位；其上坐著二十四位長老，穿著白衣，頭上戴著金冠冕。

Syriac Peshitta:

> ܘܚܕܪ ܟܘܪܣܝܐ ܟܘܪܣܘܬܐ ܐܪܒܥ ܘܥܠ ܟܘܪܣܘܬܐ ܐܪܒܥ ܣܒܪܝܢ ܘܬܪܥܣܪ ܩܫܝܫܐ ܕܝܬܒܝܢ ܒܠܒܫܐ ܚܘܪܐ ܘܥܠ ܪܫܝܗܘܢ ܟܠܝܠܐ ܕܕܗܒܐ

Transliteration: *Wa-ḥdār kursyā kursāwātā 'esrīn w-arb'ā, w-'al kursāwātā 'esrīn w-arb'ā qašīšē d-yātvīn wa-'ṭīpīn naḥtē ḥewwārē, w-'al rīšayhōn klīlē d-dahvā.*

Translation: "And around the throne were twenty-four seats, and upon the seats twenty-four elders sitting and wearing white garments, and upon their heads crowns of gold."

寶座四圍有二十四個座位（ܟܘܪܣܘܝܬܐ / kursāwātā），其上有二十四位長老（ܩܫܝܫ̈ܐ / qašīšē）坐著，披戴白衣（ܢܗܛ̈ܐ ܠܒ̈ܝܫ̈ܐ / naḥtē ḥewwārē），頭上戴著金冠冕（ܟܠܝܠ ܕܕܗܒܐ / klīlē d-dahvā）。

景教 **Citation:**

From the Nestorian Stele (景教碑):

> 「圓廿四聖有說之舊法，理家國於大猷。」

Translation: "He fulfilled the ancient law spoken by the twenty-four saints, governing families and nations in the great Way."

「應驗了二十四聖所宣講的舊法，以大道治理家國。」

This phrase「廿四聖」(*niànsì shèng*, "twenty-four saints") directly corresponds to the εἴκοσι καὶ τέσσαρες πρεσβύτεροι of Revelation 4:4. The Nestorian missionaries understood the twenty-four elders as representative of the twenty-four books of the Old Testament canon (as counted in the Hebrew tradition) or the twelve patriarchs and twelve apostles combined.

此「廿四聖」一語，直接對應啟示錄四章四節的 εἴκοσι καὶ τέσσαρες πρεσβύτεροι（二十四位長老）。景教傳教士將二十四位長老理解為舊約正典二十四書的代表（按希伯來傳統計數），或十二族長與十二使徒的合稱。

VERSE 5 第五節

Lightning, Voices, and the Seven Spirits 閃電、聲音與七靈

Koine Greek:

> καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ.

Transliteration: *kai ek tou thronou ekporeuontai astrapai kai brontai kai phōnai; kai hepta lampades pyros kaiomenai enōpion tou thronou, hai eisin ta hepta pneumata tou Theou.*

Translation: "And out of the throne proceed lightnings and thunders and voices; and seven lamps of fire burning before the throne, which are the seven Spirits of God."

從寶座中發出閃電、雷轟和聲音；又有七盞火焰的燈在寶座前點著，那就是上帝的七靈。

Latin Vulgate (for comparison with Victorinus):

> "Et de throno procedunt fulgura et voces et tonitrua; et septem lampades ardentes ante thronum, quae sunt septem spiritus Dei."

Patristic Commentary:

Saint Victorinus of Petovium (†c. 304), *In Apocalypsin* 4.4-5:

> "Septem lampades ardentes ante thronum Dei, septem spiritus sunt. Spiritus autem isti prophetici spiritus sunt, de quibus Esaias dicit: 'Spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, spiritus timoris Dei.'"

Translation: "The seven burning lamps before the throne of God are seven spirits. And these spirits are the prophetic spirits, of whom Isaiah speaks: 'The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and piety, the Spirit of the fear of God'" (cf. Isaiah 11:2-3).

「上帝寶座前燃燒的七盞燈乃是七靈。這些靈就是先知之靈，以賽亞論及他們說：『智慧與聰明的靈、謀略與能力的靈、知識與虔敬的靈、敬畏上帝的靈。』」

VERSE 6 第六節

The Sea of Glass and the Four Living Creatures 玻璃海與四活物

Koine Greek:

> καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῷα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.

Transliteration: *kai enōpion tou thronou thalassa hyalinē homoia krystallō; kai en mesō tou thronou kai kyklō tou thronou tessara zōa gemonta ophthalmōn emprosthen kai opisthen.*

Translation: "And before the throne was a sea of glass like crystal; and in the midst of the throne and around the throne were four living creatures full of eyes in front and behind."

寶座前好像一片玻璃海如同水晶；寶座中間與寶座四圍有四個活物，前後遍體都滿了眼睛。

Syriac Peshitta:

ܘܩܕܡ ܟܘܪܣܝܐ ܝܡܐ ܕܙܓܘܓܝܬܐ ܐܝܟ ܓܠܕܐ ܘܒܡܨܥܬ ܟܘܪܣܝܐ ܐܪܒܥ ܚܝܘܬܐ ܕܡܠܝܢ ܥܝܢ̈ܐ ܡܢ ܩܕܡ ܘܡܢ ܒܬܪ ܗܠܝܢ ܘܒܓܘ ܒܬܪ ܗܠܝܢ

Transliteration: *Wa-qdām kursyā yammā da-zgūgītā ayk glīdā, wa-b-meṣ'at kursyā wa-ḥdārawhy d-kursyā arba' ḥaywātā d-malyān 'aynē men qdāmayhēn w-men bestarhēn.*

Translation: "And before the throne a sea of glass like ice, and in the midst of the throne and around it four living creatures full of eyes from before them and from behind them."

寶座前有玻璃之海（ܝܡܐ ܕܙܓܘܓܝܬܐ / yammā da-zgūgītā）如同冰（ܓܠܕܐ / glīdā），寶座中間與四圍有四活物（ܐܪܒܥ ܚܝܘܬܐ / arba' ḥaywātā），前後遍滿眼睛。

Note: The Syriac uses ܓܠܕܐ (*glīdā*, "ice") where the Greek has κρύσταλλος, which etymologically also means "ice" (from κρύος, "frost")—preserving the original sense more literally.

注意：敘利亞文用 ܓܠܕܐ（glīdā,「冰」），希臘文 κρύσταλλος 詞源上也意為「冰」（源自 κρύος,「霜寒」）——更忠實地保存了原始含義。

VERSE 7 第七節

The Forms of the Four Living Creatures 四活物之形象

Koine Greek:

> καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχον τὸ πρόσωπον ὡς ἀνθρώπος, καὶ τὸ τέταρτον ζῷον ὅμοιον ἀετῷ πετωμένῳ.

Transliteration: *kai to zōon to prōton homoion leonti, kai to deuteron zōon homoion moschō, kai to triton zōon echon to prosōpon hōs anthrōpos, kai to tetarton zōon homoion aetō petōmenō.*

Translation: "And the first living creature was like a lion, and the second living creature was like a calf, and the third living creature had its face as a man, and the fourth living creature was like a flying eagle."

第一個活物像獅子，第二個活物像牛犢，第三個活物有臉面像人，第四個活物像飛翔的鷹。

Patristic Commentary – Saint Irenaeus of Lyons (†c. 202):

From *Adversus Haereses* (Κατὰ αἱρέσεων) III.11.8:

> "Τὸ μὲν πρῶτον ζῷον ὅμοιον λέοντι, τὸ ἐνεργητικὸν αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικὸν χαρακτηρίζον· τὸ δὲ δεύτερον ὅμοιον μόσχῳ, τὴν ἱερατικὴν καὶ ἱερουργικὴν τάξιν ἐμφαῖνον· τὸ δὲ τρίτον ἔχον πρόσωπον ἀνθρώπου, τὴν κατὰ σάρκα παρουσίαν αὐτοῦ φανερῶς περιγράφον· τὸ δὲ τέταρτον ὅμοιον ἀετῷ πετωμένῳ, τὴν τοῦ Πνεύματος ἐπὶ τὴν Ἐκκλησίαν ἐπιπνέουσαν χάριν σημαῖνον."

Translation: "The first living creature, like a lion, symbolizes His effectual working, His leadership, and royal power; the second, like a calf, signifies His sacrificial and sacerdotal order; the third, having the face of a man, evidently describes His advent as a human being; the fourth, like a flying eagle, points to the gift of the Spirit hovering with His wings over the Church."

「第一個活物像獅子，象徵祂的大能作為、領導力與王者之權；第二個像牛犢，表明祂祭司性與獻祭性的秩序；第三個有人的面，明顯描繪祂取人性而來的降臨；第四個像飛鷹，指向聖靈以雙翼庇蔭教會的恩賜。」

Saint Irenaeus connects the four living creatures to the four Gospels, establishing a typology that was received throughout the Orthodox and Catholic tradition. John is the lion (royal Christology), Luke is the calf (priestly sacrifice of Zechariah), Matthew is the man (incarnational genealogy), and Mark is the eagle (prophetic Spirit descending).

聖愛任紐將四活物連結於四福音書，建立了東正教與大公傳統所承受的預表學：若望是獅子（王者基督論），路加是牛犢（匝加利亞的祭司獻祭），瑪竇是人（道成肉身的族譜），馬爾谷是鷹（先知之靈降臨）。

VERSE 8 第八節

The Trisagion 三聖頌

Koine Greek:

> καὶ τέσσαρα ζῷα, ἓν καθ' ἑαυτὸ εἶχον ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντα· **Ἅγιος, ἅγιος, ἅγιος, Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.**

Transliteration: *kai tessara zōa, hen kath' heauto eichon ana pterygas hex kyklothen, kai esōthen gemonta ophthalmōn; kai anapausin ouk echousin hēmeras kai nyktos legonta:* ***Hagios, hagios, hagios, Kyrios ho Theos ho Pantokratōr, ho ēn kai ho ōn kai ho erchomenos.***

Translation: "And the four living creatures, each one of them having six wings apiece, round about and within are full of eyes; and they have no rest day and night, saying: **Holy, Holy, Holy, Lord God the Almighty, Who was and Who is and Who is coming.**"

四活物各有六翅，四圍裡外遍滿了眼睛；晝夜不住地說：「聖哉、聖哉、聖哉，主上帝，全能者，昔在、今在、以後永在的。」

Syriac Peshitta:

ܘܐܪܒܥ ܚܝܘܬܐ ܗܕܐ ܗܕܐ ܡܢܗܝܢ ܐܝܬ ܠܗܝܢ ܓܦܐ ܫܬ ܫܬ ܗܕܪܝܗܝܢ ܘܡܢ ܓܘ ܡܠܝܢ ܥܝܢܐ ܘܢܝܚܐ ܠܝܬ ܠܗܝܢ ܝܡܡ ܘܠܝܠܐ ܟܕ ܐܡܪܝܢ ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ ܡܪܝܐ ܐܠܗܐ ܟܠ ܐܚܕ ܗܘ ܕܐܬܘܗܝ ܗܘܐ ܘܐܬܘܗܝ ܘܐܬܐ

Transliteration: *Wa-arba' ḥaywātā ḥdā ḥdā menhēn īt lhēn geppē šet šet ḥdārayhēn w-men l-gaw malyān 'aynē, wa-nyāḥā layt lhēn īmām w-līlē kad āmrān:* ***Qaddīš, qaddīš, qaddīš, Māryā Alāhā aḥīd kul, haw d-ītawhy hwā w-ītawhy w-ātē.***

Translation: "And the four living creatures, each one of them having six wings each, around them and within full of eyes, and rest they have not day and night, saying: **'Holy, Holy, Holy, Lord God Who holds all things, He Who was and is and is coming.'"**

四活物各有六翅，四圍裡面遍滿了眼睛；日夜不得歇息，說著：「聖哉、聖哉、聖哉，掌握萬有的主上帝，昔在、今在、將要來臨的。」

Hebrew MS Sloane 273 – Parallel from Rev 1:8:

הוֹיֶה וְהָיִהְיֶה וְשֶׁיָּבוֹא הַשַּׁדַּי

Transliteration: *Hoyeh v'heyih'yeh v'sheyavo ha-Shaddai*

Translation: "He Who is, and Who will be, and Who will come, the Almighty."

「自有者、將有者、將來者、全能者。」

This Hebrew formulation mirrors the Greek ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος and demonstrates how the manuscript translates the Trinitarian divine name using participial forms derived from the root ה-י-ה (h-y-h, "to be").

此希伯來表述呼應希臘文 ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος，展示了手稿如何用衍生自字根 ה-י-ה（h-y-h,「存在」）的分詞形式來翻譯三位一體的聖名。

景教 **Citation:**

From the《景教三威蒙度讚》(*Jǐngjiào Sānwēi Méngdù Zàn*, "Hymn of the Three Majesties of the Luminous Religion"), preserved in Dunhuang manuscript (Taishō 大正藏 T54n2143):

「無上諸天深敬歎，大地重念普安和。人元真性蒙依止，三才慈父阿羅訶。」

Translation: "The highest heavens adore with deep reverence and wonder; the great earth contemplates with universal peace and harmony. The primal true nature of humanity relies upon and takes refuge in the compassionate Father of the Three Powers, Aluohe [Elōhā / God]."

「無上諸天深深敬歎；大地沉思而普世安和。人之元始真性蒙依止歸處，三才慈父阿羅訶。」

And further:

「惟獨純凝清淨德，惟獨神威無等力，惟獨不轉儼然存。」

Translation: "Only He is pure, congealed, clean virtue; only He is divine majesty of unequalled power; only He is unchanging and solemnly existent."

「惟獨純凝清淨之德；惟獨神威無等之力；惟獨不轉、儼然常存。」

This「惟獨不轉儼然存」echoes the Trisagion's proclamation of the unchanging eternal God—ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

此「惟獨不轉儼然存」呼應了三聖頌所宣告的永恆不變之上帝——ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος。

Patristic Commentary:

The Liturgy of Saint John Chrysostom (Ἡ Θεία Λειτουργία τοῦ Ἁγίου Ἰωάννου τοῦ Χρυσοστόμου) incorporates this verse directly in the Anaphora:

> "Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα· **Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου.**"

Transliteration: *Ton epinīkion hymnon adonta, boōnta, kekragota kai legonta:* ***Hagios, hagios, hagios, Kyrios Sabaōth; plērēs ho ouranos kai hē gē tēs doxēs sou.***

Translation: "Singing the triumphal hymn, shouting, crying out, and saying: **Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.**"

「歌唱得勝之詠，呼喊、喊叫並說：聖哉、聖哉、聖哉，萬軍之主，天與地充滿了祢的榮耀。」

This demonstrates that the Church has always understood Revelation 4:8 as the heavenly archetype of the earthly liturgy—what the faithful sing on earth is an echo of what the ζῷα sing perpetually before the throne.

此說明教會向來將啟示錄四章八節理解為地上禮儀的天上原型——信眾在地上所唱，乃是活物（ζῷα）在寶座前不息詠唱之回響。

VERSES 9-11 第九至十一節

The Doxology of the Elders 長老之頌榮

Koine Greek (vv. 9-11):

> (9) Καὶ ὅταν δώσουσιν τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, (10) πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνοῦσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βάλλουσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες· (11) **Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶν καὶ ἐκτίσθησαν.**

Transliteration (v. 11): *Axios ei, Kyrie, labein tēn doxan kai tēn timēn kai tēn dynamin; hoti sy ektisas ta panta, kai dia to thelēma sou eisin kai ektisthēsan.*

Translation: "(9) And whenever the living creatures give glory and honour and thanksgiving to Him Who sits upon the throne, Who lives unto the ages of ages, (10) the twenty-four elders fall down before Him Who sits upon the throne, and worship Him Who lives unto the ages of ages, and cast their crowns before the throne, saying: (11) **'Worthy art Thou, O Lord, to receive the glory and the honour and the power; for Thou didst create all things, and because of Thy will they existed and were created.'"**

（九）每逢四活物將榮耀、尊貴、感謝歸於那坐在寶座上、活到世世代代永遠者的時候，（十）那二十四位長老就俯伏在坐寶座者面前，敬拜那活到世世代代永遠者，又把他們的冠冕投在寶座前，說：（十一）「我們的主，我們的上帝，祢是配得榮耀、尊貴、權能的，因為祢創造了萬有；萬有都是因祢的旨意而存在、而被造的。」

Syriac Peshitta (v. 11):

> ܐܵܡܪܺܝܢ: ܫܳܘܹܐ ܐܢܬ ܡܳܪܳܢ ܘ-ܐܠܳܗܳܢ ܕܬܩܰܒܶܠ ܬܶܫܒܽܘܚܬܳܐ ܘ-ܝܩܳܪܳܐ ܘ-ܚܰܝܠܳܐ ܡܶܛܽܘܠ ܕ-ܐܢܬ ܒܪܰܝܬ ܟܽܠ ܡܶܕܕܶܡ ܘ-ܡܶܛܽܘܠ ܨܶܒܝܳܢܳܟ ܐܺܝܬܰܝܗܹܝܢ ܘ-ܐܶܬܒܪܝ

Transliteration: *W-āmrīn: Šāwē ant Māran w-Alāhan da-tqabbel tešbuḥtā w-īqārā w-ḥaylā, meṭul d-ant brayt kul meddem, w-meṭul ṣebyānāk ītayhēn w-etbrī.*

Translation: "And they say: 'Worthy art Thou, our Lord and our God, to receive praise and honour and power, because Thou didst create all things, and because of Thy will they exist and were created.'"

他們說：「祢是配得的，我們的主、我們的上帝（ܡܪܢ ܘܐܠܗܢ / **Māran w-Alāhan**），領受讚頌、尊榮與能力，因為祢創造了萬有，萬有因祢的旨意而存在、而被造。」

Note: The Syriac adds ܡܪܢ ܘܐܠܗܢ ("our Lord and our God"), aligning with the Alexandrian and Byzantine readings (ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν) against the shorter Textus Receptus reading (Κύριε).

注意：敘利亞文加上了 ܡܪܢ ܘܐܠܗܢ（「我們的主、我們的上帝」），與亞歷山大抄本及拜占庭抄本的讀法（ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν）一致，有別於較短的公認經文讀法（Κύριε）。

景教 **Citation:**

From the《序聽迷詩所經》(*Xù Tīng Mí Shī Suǒ Jīng*, "Sūtra of Hearing the Messiah" / Jesus Messiah Sutra), Taishō T54n2142:

> 「天尊自有神威，住在一處，所住之無人捉得。亦無死生。」

Translation: "The Heavenly Venerable One [God] possesses divine majesty of His own, dwelling in one place, and where He dwells no one can grasp. He has neither death nor birth."

「天尊自有神威，居在一處，所住之處無人可觸及。亦無死亦無生。」

This corresponds to the liturgical proclamation τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων ("to Him Who lives unto the ages of ages")—the eternal, deathless God Whom none can seize or contain.

此對應禮儀中的宣告 τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων（「活到世世代代永遠者」）——永恆、不死之上帝，無人可執取或容納。

And from the same sūtra:

> 「誰見天尊在於眾生？無人得見天尊。何人有威得見天尊。為此天尊顏容似風，何人能得見風。」

Translation: "Who has seen the Heavenly Venerable One among living beings? No one can see the Heavenly Venerable One. What person has the majesty to see the Heavenly Venerable One? For the countenance of the Heavenly Venerable One is like the wind—who can see the wind?"

「誰曾在眾生之中見過天尊？無人得見天尊。何人有此威能得見天尊？因天尊之顏容如風，誰能見風呢？」

This echoes the theology implicit in Rev 4:3—the One on the throne is described only through precious stones and light, never directly seen or described in anthropomorphic terms. The divine essence remains invisible (ἀόρατος), revealed only through glory (δόξα).

此呼應了啟示錄四章三節所隱含的神學——寶座上的那一位僅以寶石與光輝來描述，從未被直接看見或以擬人形式描繪。神聖本質仍是不可見的（ἀόρατος），唯藉榮光（δόξα）而顯。

III. THEOLOGICAL SYNTHESIS 神學綜合

A. The Heavenly Liturgy as Archetype 天上禮儀作為原型

The entire chapter presents what the Orthodox theological tradition calls the **θεία λατρεία** (*theia latreia*, divine worship) in its heavenly, eternal, and uncreated form. Every element corresponds to the earthly liturgy: the θρόνος (altar/throne), the πρεσβύτεροι (presbyters/priests), the ζῷα (angelic beings whose hymn the faithful join), the στεφάνοι (crowns laid before God in prostration), and the Trisagion itself.

全章呈現了東正教神學傳統所稱之 **θεία λατρεία**（theia latreia，神聖崇拜）的天上、永恆、非受造形式。每個元素都對應地上的禮儀：θρόνος（祭壇/寶座）、πρεσβύτεροι（司鐸/長老）、ζῷα（信眾加入其歌頌的天使活物）、στεφάνοι（俯伏時放置在上帝面前的冠冕），以及三聖頌本身。

B. Trinitarian Theology 三位一體神學

Saint Athanasius of Alexandria (Ἀθανάσιος Ἀλεξανδρείας, †373), in *De Incarnatione Verbi* (Περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου), affirms:

> Ὁ Λόγος τοῦ Θεοῦ... πάντων ἐστὶ δημιουργός, ὁ Υἱὸς τοῦ Πατρός, ᾧ τὰ πάντα ὑπετάγη.

Transliteration: *Ho Logos tou Theou... pantōn esti dēmiourgos, ho Hyios tou Patros, hō ta panta hypetagē.*

Translation: "The Word of God... is the Creator of all things, the Son of the Father, to Whom all things are subject."

「上帝的聖言……是萬有的創造者，是聖父之子，萬物都歸服於祂。」

The doxology of Rev 4:11 (σὺ ἔκτισας τὰ πάντα) is thus a Trinitarian proclamation—the Father creates through the Son (Logos) in the Spirit (the seven πνεύματα of 4:5).

啟示錄四章十一節的頌榮（σὺ ἔκτισας τὰ πάντα，「祢創造了萬有」）因此是三位一體的宣告——聖父藉聖子（聖言）在聖靈（四章五節的七 πνεύματα / 七靈）中創造。

C. The Eschatological Dimension 末世論層面

The chapter is not merely a description of a static heavenly reality but an eschatological unveiling. The phrase ἃ δεῖ γενέσθαι μετὰ ταῦτα (4:1) frames all subsequent visions as divine

necessity (δεῖ)—the providential ordering of history toward its consummation. The throne vision establishes God's sovereignty *before* the opening of the seals, assuring the reader that all events of tribulation unfold under divine governance.

本章不僅是對靜態天上實相的描繪，更是一個末世性的揭幕。ἃ δεῖ γενέσθαι μετὰ ταῦτα（四章一節，「此後必成之事」）將所有後續異象框定為神聖必然（δεῖ）——護理性地安排歷史走向其終成。寶座異象在七印開啟之前確立上帝的主權，向讀者保證一切患難事件皆在神聖治理之下展開。

IV. THE WITNESS OF THE UNDIVIDED TRADITION 不分裂傳統之見證

From the *Kontakion* of the Feast of the Ascension (κοντάκιον τῆς Ἀναλήψεως) in the Byzantine tradition:

> Τὴν ὑπὲρ ἡμῶν πληρώσας οἰκονομίαν, καὶ τὰ ἐπὶ γῆς ἑνώσας τοῖς οὐρανίοις, ἀνελήφθης ἐν δόξῃ, Χριστὲ ὁ Θεὸς ἡμῶν.

Translation: "Having fulfilled the economy for our sake, and having united the things on earth with the heavenly, Thou didst ascend in glory, O Christ our God."

「為我們完成了救恩經綸，又將地上之事與天上聯合，祢在榮耀中升天，基督我們的上帝。」

This captures the theological heart of Revelation 4: the opened door (4:1) is the permanent union of heaven and earth accomplished in Christ's Ascension—John beholds not a foreign realm but the *fulfilled liturgy* in which the Church already participates.

此揭示了啟示錄第四章的神學核心：敞開的門（四章一節）乃是基督升天所成就的天地永恆聯合——若望所見的不是一個陌生國度，而是教會已在其中參與的圓滿禮儀。

V. CONCLUSION 結論

Revelation Chapter 4, read in light of its original Greek, Syriac Peshitta, the Hebrew MS Sloane 273, the Jingjiao Chinese witness, and the unanimous testimony of the Church Fathers, reveals itself as the theological prologue to all eschatological revelation. It is fundamentally doxological: before judgment comes worship, before history unfolds there is the eternal liturgy, before the Lamb opens the scroll the Father is already enthroned in unapproachable glory.

啟示錄第四章，在其原始希臘文、敘利亞文《別西大》、希伯來手稿 MS Sloane 273、景教中文見證，以及教父們一致證言的光照下閱讀，自我顯明為一切末世啟示的神學序幕。它本質上是頌讚性

的：審判之前先有敬拜，歷史展開之前有永恆的禮儀，羔羊開卷之前聖父已在不可接近的榮光中登基。

The Trisagion—**Ἅγιος, ἅγιος, ἅγιος / קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ / ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ**—resounds across all languages and all ages, uniting Isaiah's temple vision (6:3), the Apocalypse (4:8), and every Eucharistic celebration from apostolic times to the present day.

三聖頌——**Ἅγιος, ἅγιος, ἅγιος / קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ / ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ**——在一切語言、一切時代中迴響，聯合了以賽亞的殿堂異象（六章三節）、天啟錄（四章八節），以及從使徒時代至今的每一次聖體聖事慶典。

Δόξα τῷ Θεῷ πάντων ἕνεκεν. ܫܒܚܐ ܠܐܠܗܐ ܥܠ ܟܠ. 榮耀歸於上帝，為了一切。

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